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AUTHOR Fech, Edward Bruce
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ABSTRACT

This study was undertaken to determine the value and belief patterns of Catholic elementary school principals and teachers in the context of the school as a faith community. It was believed that some educators, particularly lay teachers, would value secular and noncommunitarian purposes and characteristics more than religious and communitarian ones. Q-methodology was used to determine if differences existed in the belief patterns of a selected number of Catholic elementary school principals and teachers from a medium-sized midwestern diocese. The Q-analyses resulted in the identification of one type of principal, one type of religious teacher, and two types of lay teachers. Principals and religious teachers were subsequently combined to form a single type: religious-"gemeinschaft." Lay teachers constituted two distinct types: religious-"gemeinschaft" and secular-"gesellschaft." The study indicated that some lay teachers hold values and beliefs regarding purposes and characteristics of Catholic schools that are inconsistent with the stated goal of building the school into a faith community. (Author/TE)

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ABSTRACT

BELIEF PATTERNS OF CATHOLIC ELEMENTARY SCHOOL PRINCIPALS AND TEACHERS

by

Edward Bruce Fech

The purpose of this study was to determine the value and belief patterns of Catholic elementary school principals and teachers in terms of the school as a faith community. It was believed that some educators, particularly lay teachers, would value secular and noncommunitarian purposes and characteristics for Catholic schools more than religious and communitarian ones.

A selected number of Catholic elementary school principals and teachers from a medium-sized midwestern diocese participated in the study. Q-methodology was used to determine if differences existed in the belief patterns of these educators.

The Q-analyses resulted in the identification of one type of principal, one type of religious teacher, and two types of lay teachers. Principals and religious teachers were subsequently combined to produce a single type, religious-gemeinschaft. Lay teachers constituted two distinct types, religious-gemeinschaft and secular-gesellschaft.

The study indicated that some lay teachers hold values and beliefs regarding purposes and characteristics of Catholic schools that are inconsistent with the stated goal of building the school into a faith community.

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Belief Patterns

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Catholic Elementary School Principals and Teachers

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Bruce Fech, Ph. D.

Diocese of Lansing, Michigan

A paper presented at the annual meeting of the American Educational Research Association, Chicago, Illinois, April 2, 1985.

BELIEF PATTERNS

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CATHOLIC ELEMENTARY SCHOOL PRINCIPALS AND TEACHERS

Introduction

The concept of building faith communities has been of importance to Christians since apostolic times. It has been a central focus of attention for Catholic educators in the post-Vatican II era. The purpose of this study was to examine and describe the values and beliefs of principals and teachers in Catholic elementary schools toward the school as a faith community. By faith community is meant a set of relationships characterized by a high degree of personal intimacy, face-to-face association, emotional involvement, relative permanence, and group commitment. The basis for the formation of this community is a shared religious belief.

The goal of forming the Catholic school into a faith community requires that principals, teachers, and students enter into relationships characterized by personal intimacy with strong emphasis on cooperation, mutual decision making, and shared religious ritual. Members of the Catholic school are to create an environment in which primary relationships predominate and in which tradition, consensus, informality, and kinship based on shared religious beliefs are emphasized. The environment and relationships called for are characteristic of what Tönnies (1940) called gemeinschaft.

The goals of American education focus on the intellectual growth of the individual so he/she can achieve practical and monetary success and live effectively in society. The goals and activities of the school are such that efficiency and rationality are primary considerations. The relationships are depersonalized, governance is by abstract rules and regulations, duties are prescribed, and authority is hierarchical. In Weberian terms, the school is a bu-ureaucracy, exhibiting the characteristics of Tonnies (1940) gesellschaft. In a gesellschaft environment, the roles of the members are functionally specific: that is, "the rights and duties of the participants are restricted to those elements in the relationships defined by the technical competence and institutional status of participants" (Getzels, 1974, p. 222).

The task of the school is to socialize the child to take his/her place in the "functionally specific institutions characteristic of our society" (p.223). This seems to indicate that the school should be giving the student a sense of society rather than a sense of community. The very structure of the school tends to support this idea and to create a possible source of conflict between those who perceive the primary goals of the Catholic elementary school as being to encourage academic excellence on the part of individual students, providing them with the necessary prerequisites to lead successful lives in the larger society, and those who see the school's primary goal as one of engendering in students a sense of community based on shared religious beliefs.

Statement of the Problem and Research Questions

The problem of this study was to discover types of principals and teachers in Catholic elementary schools, based on their attitudes toward certain purposes and characteristics of such schools. The researcher also sought to discover if there was a relationship between types of principals and teachers and demographic characteristics common to the types. The following two exploratory questions were posed to guide the collection of data in the study:

1. What types of principals and teachers exist in selected Catholic elementary schools, based on their attitudes toward certain assumptions about the purposes and characteristics of Catholic schools?

2. What are the relationships between these types and selected demographic characteristics?

The specific research questions related to the first exploratory question are:

1. How many types of principals exist?

2. How many types of teachers exist?

3. What are the descriptions of each type?

4. How do the types differ from each other?

5. In what ways are the types similar to each other?

The specific research questions related to the second exploratory question are:

1. Is there a relationship between the types of belief patterns of lay teachers under a lay principal as opposed to a religious principal?

2. Is there a relationship between teacher belief patterns and the composition of the staff, i.e., all lay teachers or mixed lay teachers and religious teachers?

3. Is there a relationship between types of lay-teacher belief patterns and the sex of the respondent?

4. Is there a relationship between types of lay-teacher belief patterns and the kind of undergraduate institution attended, i.e., Catholic, state, or other private?

5. Is there a relationship between types of lay-teacher belief patterns and the kind of graduate institution attended, i.e., M.A. and post-M.A. at Catholic,state, or other private?

6. Is there a relationship between types of lay-teacher belief patterns and the total years of experience in education?

7. Is there a relationship between types of lay-teacher belief patterns and the total years of experience in a Catholic school?

8. Is there a relationship between types of lay-teacher belief patterns and the total years of experience in the school at which they are presently teaching?

9. Is there a relationship between types of lay-teacher belief patterns and the grade level at which they are teaching?

Methodology

Q-methodology was used to identify and analyze principals' and teachers' belief patterns about purposes and characteristics of Catholic schools. Sixty-three statements representing purposes and characteristics of schools in general, and of Catholic schools in particular, as identified in the normative documents of the Catholic Church, in the writings of Catholic educators, and in the sociological literature on school organization, were developed. The statements represented values and beliefs deemed appropriate for schools. The sixty-three items were placed in one of eight categories representative of Tonnies (1940) gemeinschaft-gesellschaft conceptualization. The sub-categories of gemeinschaft focus were tradition, primary relationships, cooperation, and the collective good. Rational, contractual relationships, competition, and the individual good were the subcategories representing the gesellschaft side of the dichotomy.

The population of interest was Catholic elementary schools in a medium-sized Midwestern diocese. Two groups of personnel within those schools, teachers and principals, were the focus of the study. A pilot study was conducted to refine the instrument and to ascertain if there were identifiably distinct types of persons in terms of attitudes toward the Catholic school as gemeinschaft or as gesellschaft.

The conclusion from the pilot study was that three types of belief patterns existed among teachers and principals. Type I educators supported religious and gemeinschaft purposes and characteristics, whereas Type 2 educators supported secular and gesellschaft ones. The

third type exhibited a mixed belief pattern, agreeing with religious purposes and characteristics but also expressing a value for secular ones. The emergence of three types from the small sample and the pilot participants' confidence in the instrument supported the implementation of the full study.

Schools included in the study were nonrandomly selected. Three schools with a religious principal and mixed lay and religious staff, two with lay principal and lay staff, two with lay principal and mixed staff, and one with religious principal and lay staff were selected. The survey was presented in person by a research assistant.

Statistical analyses of the data using a Q-analysis computer program were conducted to determine if principals and teachers exhibited similar belief patterns, thus con-stituting a single type, or if they were dissimilar and constituted more than one type. Subsequently, follow-up analyses were conducted to see if there was an association between types of lay teachers and selected demographic characteristics.

Findings

Typal Belief Patterns

Principals--A single belief pattern emerged for the eight principals in the elementary schools selected for the study. Both lay and religious principals held a similar attitude toward purposes and characteristics of Catholic elementary schools. For these principals the religious nature of the school was of primary importance. They were supportive of those purposes and characteristics that call for cooperative efforts and promote the common good.

In contrast, they disagreed with purposes and characteristics that would tend to put individual good above that of the group. According to these principals, academic achievement is not to be gained at the expense of strong personal relationships among members of the group. Competition was rejected, as was the idea of practical achievement and financial reward being the goal of schooling.

In general, lay and religious principals expressed agreement with gemeinschaft purposes and characteristics, strongly emphasizing those related to the religious dimension of the school. They disagreed with gesellschaft purposes and characteristics. Principals were classified as religious-gemeinschaft types.

Religious teachers--An analysis of the belief patterns of religious teachers revealed the existence of a single type (N=10). This type agreed with gemeinschaft purposes and characteristics, although there was also an emphasis on the importance of the individual. Recognition of the religious nature of the school was present, as was agreement with the need for developing primary relationships among the school members.

Religious teachers tended to disagree with gesellschaft purposes and characteristics. They rejected competition, authoritarianism, and governance by impersonal rules. They disagreed with the idea that the development of positive personal relationships is less important than strong academic achievement.

Given the support of gemeinschaft purposes and characteristics, with some emphasis on the importance of the religious aspect of the school, religious teachers were also categorized as religious-gemeinschaft.

Lay teachers--The first analysis of lay teachers' responses indicated the presence of three distinct belief patterns. Subsequent analyses revealed that two of the patterns were similar enough to be treated as one. As a result of collapsing one type into another, two distinct belief patterns in each of the two groups of lay teachers were identifiable. These types were classified as religious-gemeinschaft and secular-gesellschaft.

Religious-gemeinschaft lay teachers exhibited a belief pattern similar to that of principals and religious teachers. The religious nature of the school received strong support. They agreed with purposes and characteristics that depict cooperation and the good of the whole. There was some emphasis on the importance of the individual in the school setting. Generally, these lay teachers agreed with gemeinschaft purposes and characteristics and disagreed with gesellschaft ones.

Religious-gemeinschaft teachers disagreed with the notion that the Catholic school's purpose is to prepare individuals for practical achievement and financial reward or to meet the needs of the "national interest." They rejected a focus on teaching only those skills that can be tested or that are practical in terms of achieving in society.

The second type of lay teacher, labeled secular-gesellschaft, was noted for the absence of religious purposes and characteristics in their belief profile. Cooperation was an item of strong agreement for this type of lay teacher, but generally they stressed concern for the individual more than the group. The focus of teaching was on skills needed for personal achievement in society.

Secular-gesellschaft lay teachers expressed strong disagreement with the idea of placing the common good ahead of individual good. They tended to disagree with certain religious and communitarian aspects of the school. In general, they rejected the establishment of primary relationships. The overall tenor of their beliefs was toward secular and gesellschaft purposes and characteristics and away from religious and gemeinschaft ones.

Analysis

Relationships Between Types

There is a single belief pattern for the principals who participated in this study. The pattern was labeled religious-gemeinschaft. A similar belief pattern emerged for religious teachers; they were also designated religious-gemeinschaft. The finding of a high degree of correlation between principals' and religious teachers' belief patterns encouraged the combining of their Q-sorts to determine if the single-type conclusion was justified. The emergence of a single type, religious gemeinschaft, led to the conclusion that lay and religious principals and religious teachers shared similar attitudes toward the purposes and characteristics of Catholic schools.

Two separate analyses of lay teachers was conducted. Following both primary and secondary analyses, it was determined that two types of lay teachers existed. One type, similar in belief to both principals and religious teachers, was called religious gemeinschaft. The other belief pattern was labeled secular-gesellschaft. The religious-gemeinschaft lay teachers supported purposes and characteristics of Catholic schools that emphasized the religious dimension as well as a communitarian one. The secular-gesellschaft lay teachers, on the other hand, expressed belief patterns that detracted from the religious and communitarian aspects of the school.

The presence of a group of lay teachers whose belief patterns are inconsistent with the school as a faith community obviates the existence of a faith community.

The various types agreed on the importance of individual development. All types supported the necessity of a cooperative effort in the teaching-learning process. There was some support for the perception of the school as a community of believers, although no consensus existed on a primary religious purpose for the school.

The various types disagreed with some of the gesellschaft purposes and characteristics, especially in the areas of decision making, isolation of the school from the larger community, and any focus of schooling as a means of supplying practical training in the "national interest."

When viewed as a whole, the principals and teachers lacked strong consensus on those purposes and characteristics that support the faith community. Especially noteworthy was the lack of an agreed-upon religious purpose. Cooperation seemed to be the only gemeinschaft category the principals and teachers shared, and

this per se does not make for a community.

Some basic differences existed between secular-gesellschaft and religious gemeinschaft belief patterns. Secular-gesellschaft persons rejected religious purposes and characteristics, whereas the religious gemeinschaft types tended to agree strongly with them. The former also were more supportive of a gesellschaft approach to learning, emphasizing the importance of grades for classifying students, of competition, and of teaching students to "stand on their own two feet." The religious- gemeinschaft persons placed greater emphasis on communitarian relationships. An essential philosophical difference existed between these two types. On the one hand, religious-gemeinschaft types represented support for the Catholic Church's designated goals for the school; on the other hand, secular-gesellschaft teachers appeared to be in the mainstream of American cultural goals for education.

Relationships Between Types and Selected Demographic Characteristics

Although the association between the belief patterns of lay teachers under a lay principal and those of teachers under a religious principal was not significant at the alpha = .05 level (p-.07 was found), the general observation is that secular-gesellschaft lay teachers are more likely to be found in schools with lay principals. It is possible that the presence of a religious principal does have some influence on the belief pattern of lay teachers. It may be that, because of her own lifestyle, she is better able to convey a sense of a faith community. Or it may be that, because of her own sense of community and religious purpose in life, the religious principal hires persons who are like her.

Staff composition--that is, all lay or mixed lay and religious--was not significantly associated with belief pattern. The fact that religious teachers are not in recognized leadership positions may be the reason for this lack of association. Religious teachers may also "play down" their role as religious to gain greater acceptance in a group in which they are a clear minority.

There was no significant relationship between gender and the belief patterns of the respondents. The lack of male respondents would tend to make any statement about this factor tenuous, at best.

The majority of respondents had received their undergraduate training at state institutions. Although no statistically significant association between institution and belief pattern was found, there was some indication that persons who had attended Catholic institutions were more likely to be religious-gemeinschaft than secular-gesellschaft types (81.3% versus 18.8%). The fact that the teachers had selected Catholic institutions of higher learning in the first place may indicate a previous inclination toward religious and communitarian values and beliefs. Also, such values may have been conveyed by the institution itself through the prevailing philosophy of its members.

All participants' advanced degrees had been obtained from state institutions, so no statistics were computed for this variable.

The number of years of experience did not have any significant association with belief pattern. The percentages of teachers in each range were fairly even. One might have expected that the longer a teacher had been in the profession, the greater the likelihood of support for community-building purposes and characteristics.

The number of years of experience in the Catholic school was not significantly associated with teachers' belief patterns. Two observations were made. First, 54.3% of the lay teachers had been in Catholic schools five years or less. Second, many teachers had had experience outside of Catholic schools. Again, one might have expected that the more Catholic school experience, the more support would exist for religious and communitarian aspects of the school.

There was no significant association between years of experience in the present school and belief pattern. What emerged was the fact that the majority of lay teachers (64.3%) had been in their present teaching situations five years or less. Since one aspect of a sense of community is related to continuity in time, the longer one has been associated with a single institution seemingly would be a factor for religious-gemeinschaft lay teachers. The fact that it was not was somewhat surprising. Considering the high percentage of teachers who have been in the school for five years or less gives an indication why it was not a factor.

Grade level taught was significantly associated with lay teachers' belief patterns. Religious-gemeinschaft teachers were more likely to be found in grades K-3, whereas secular-gesellschaft teachers were more likely to be found in grades 7-8. An examination of the data revealed that as one went up in grade level, the more likely the lay teacher was to be secular-gesellschaft. Conversely, the lower one went in grade level, the more likely the lay teacher was to be religious-gemeinschaft in belief pattern. Given the fact that many Catholic schools begin modified departmentalization by grade 4 and are fully departmentalized by grades 7 and 8, the increasing degree of specialization as one moves up the grades seems to be accompanied by a concurrent decrease in the importance of religious and communitarian purposes and characteristics for the school.

Implications

Catholic schools have been called on to become faith communities--in Tönnies' term, gemeinschaft. They are to be communities in which shared religious beliefs, the passing on of a religious heritage, and indoctrination in religious teachings are of primary importance. To accomplish this, there must be consensus about the purposes and characteristics such a community must have in order to achieve the goal. The findings of this research indicated a lack of consensus and pointed out the difficulties that Catholic schools face in trying to become the faith communities called for by official policy. The fact that a significant number of lay teachers did not even see religious purposes and characteristics as important does not encourage faith community formation. The question to be dealt with, in light of the belief patterns of principals and teachers, is to what extent can the school be a faith community, a gemeinschaft?

Although principals and teachers described as religious-gemeinschaft may be more inclined in that direction, are they, in Westerhof's (1983) terms, ready to involve their total personalities in the life of the school; to become intimately involved, one member with the other, sharing emotion in depth; having behavior regulated implicitly by custom; placing no limit on one's obligations to the group, with each giving whatever love demands; with the worth of each member founded only on his being and not his performance? Is there any evidence of a common memory, a shared-faith story; a common vision toward a desired and anticipated future; a common authority to which all point and that makes community possible even though there are radical differences in beliefs, attitudes, values, and behavior?

These questions cannot readily be answered from the belief patterns found in this research. There does, however, seem to be one common thread among the religious- gemeinschaft types that may enable them to come closer to achieving the goal. That thread is the faith dimension of purposes and characteristics for the Catholic school, a dimension totally absent in the secular-gesellschaft type.

In Westerhof's conceptualization, the school is a voluntary association with a particular and restricted focus for its activity. The secular-gesellschaft members play a role within the school and do not want to involve their total personality in its life. They wish to remain neutral. They do not want to get intimately involved with other members, whether student or colleague. They want members' behavior to be regulated by explicit rules and regulations and want persons to be judged on performance and contribution to accomplishment of the task. Failure to perform or contribute warrants exclusion from the group.

The secular-gesellschaft type does exhibit an inclination toward some gemeinschaft characteristics for the school. A close examination of the specific characteristics would indicate that they are in keeping with the findings of Lortie (1975) and Janesick (1977) and relate to what happens in the individual classroom rather than in the school as a whole.

The presence or absence of religious teachers does not seem to make any difference with respect to the belief patterns of lay teachers. The same is true of lay versus religious principals. It is interesting to speculate whether this would hold true if there were greater numbers of religious on a given staff. If the faculty were more evenly divided between lay and religious, would belief patterns be affected? The fact that religious teachers do not seem to affect the religious and communitarian belief patterns of teachers as a whole is important in one respect. Many people contend that the absence of religious on staff somehow diminishes the Catholicity of the school. There was no evidence of this in the present study.

Of greatest importance is the presence of two types of lay teachers. Although there is a cadre of lay teachers who exhibit belief patterns consistent with the faith community and similar to principals and religious teachers, the presence of a type that does not portray such patterns portends ill for any attempt to achieve the faith community goal. If the secular-gesellschaft teachers are adapting ritually to the goal, a true faith community cannot exist. Even more disturbing is certain lay teachers' disagreement with the religious purposes and characteristics of the Catholic school. If this type of teacher generally rejects the religious and communitarian good of the school, any talk of the school as a community of believers is meaningless.

Given the presence of two groups of lay teachers tending toward opposite ends of the gemeinschaft-gesellschaft dichotomy, the potential for conflict exists. The conflict may be covert, exhibiting itself in ways that do not point to the real source of the problem: two conflicting philosophies about what a Catholic school is.

The Catholic schools studied were K-8 operations. The findings that religious-gemeinschaft-type teachers were more likely to be found in grades K-3 and that teachers in the upper grades were more likely to be secular-gesellschaft point out the difficulty principals face in trying to bring the total faculty to a sense of community.

Classes in grades K-3 are generally self-contained, and the teacher is in a position to create a family-like atmosphere within the classroom. These are also the grades in which certain religious initiation rites take place and the basic tenets of Catholic belief are an important part of daily instruction. The upper grades, on the other hand, are departmentalized and teachers are subject-area specialists. In this situation, religion may be just another subject. In addition, the constant change in groups of students, and the relatively large number with whom each teacher must come in contact each day, would likely militate against the establishment of the kinds of relationships required of a faith community.

The serious question for administrators of these schools is how to bring the two groups of teachers together. How does one bring about a fundamental change in the philosophical position concerning appropriate purposes and characteristics for a Catholic school? One consideration is in the hiring of teachers.

A further hindrance to community building is the absence of agreement on the development of primary relationships within the school. While secular-gesellschaft teachers were the most outspoken in this rejection, the lack of strong support among other types may indicate a belief that such relationships are either not necessary for a faith community or are inappropriate for a school.

Although the presence of religious on the staff did not seem to be related to the belief patterns of teachers, there was some indication that the principals' status may affect religious-gemeinschaft types. If the religious or lay status of principals does affect teachers' belief patterns, the implication for the development of faith communities is clear. A religious principal is more likely to have a staff whose belief patterns are similar to her/his own. Lay principals, on the other hand, although they are religious-gemeinschaft types themselves, are less likely to have total staffs that support the school as a faith community. A further implication is that lay principals may be adapting ritualistically rather than conforming to religious-gemeinschaft purposes and characteristics.

Since there is some indication that religious-gemeinschaft lay teachers are more likely to have attended a Catholic college or university, only graduates of such schools might be considered when hiring. This is currently the practice among Lutheran schools and Christian Schools International.

Consideration might be given to modifying the present departmentalization at upper grade levels. This might create a better climate for community for those teachers and students.

In conjunction with the hiring of teachers, greater stress might be placed on the idea that teachers in Catholic schools are actively engaged in Church ministry and that there are some fundamental differences between Catholic and public schools. These differences are not confined to the addition of religion courses or to attendance at certain religious rituals. This issue is currently being addressed in the literature but has not yet been dealt with effectively at either the diocesan or the local level.

Catholic colleges and universities need to consider their role in the preservice training of teachers. Most operate general teacher-training programs with a focus on state certification. They could do a service to Catholic schools by approaching teacher training from the distinct Catholic philosophical position.

A serious concern, one pointed out in research cited earlier, is high teacher turnover. The findings of this research confirmed that. Although there was no significant association between years in the present school and belief pattern, the high percentage of teachers who had been in the school five years or less does not bode well for the building of consensus as to school purposes and characteristics, or to the strengthening of communitarian relationships.

Recommendations

The Catholic Church has a goal of forming its schools into faith communities. It may or may not be able to achieve this goal. Although the findings of this study cannot be generalized beyond the actual participants, it is recommended that those responsible for achieving the goal consider the results of the research.

Even more basic is the need to examine the goal itself. Was the goal a product of post-Vatican II turmoil in religious education and religious life? It may not be possible to pinpoint exactly what was in the minds of the American bishops when the goal was developed. It may be possible to follow their thinking by examining the historical record of proceedings and through interviews with those responsible for the writing of the pastoral letter To Teach as Jesus Did (National Conference of Catholic Bishops, 1973). What was their vision of a school that had achieved the goal of becoming a faith community? What structure would be necessary to obtain the goal? What kinds of relationships would exist among the members? Without answers to these questions, how does one know the goal has been achieved or, at least, that one is close to achieving it?

This study examined belief patterns of principals and teachers. Essential to the accomplishment of any goal for the Catholic school is the support of boards of education and parents. Further research is needed to determine if boards and parents express belief patterns consistent with the achievement of the goal.

Other insights might be gained by conducting similar research in schools excluded from this study because of atypical populations. Are the belief patterns of principals and teachers in

large schools (more than 400 students) different? Are small schools (fewer than 100 students) more homogeneous in belief patterns?

Similarly, further research might include consideration of geographic area. Is there an association between belief patterns and the location of the school, i.e., rural, suburban, or urban?

Given the association between grade level and belief pattern, further research should be undertaken at the secondary level. These schools, too, are called to be faith communities. With the organizational structure and size of American Catholic high schools, do teachers and principals agree with the purposes and characteristics that lead to faith community?

Although age information was available, no cross-tabulation with belief pattern was made. Age could conceivably be a factor in one's inclination toward or away from religious and communitarian purposes and characteristics.

The observation that belief patterns of lay teachers may be associated with the lay or religious status of the principal bears further investigation. What is it that religious principals do, either explicitly or implicitly, that affects lay teachers' belief patterns? Similarly, the lack of association between staff composition and belief patterns needs to be explored. Why do religious principals seem to have an effect on belief patterns, but not the presence of religious teachers on staff?

The gender question needs to be examined more closely. Would there be an association if more males had been included?

Although no statistically significant association existed between institution of higher learning attended and belief pattern, there was some indication that attendance at a Catholic college or university might incline the person toward a more religious-gemeinschaft belief pattern. Research might be done to identify those institutions to see if they are doing something different than state or other private institutions. Can anything be identified that gives lay teachers a tendency to value religious and communitarian purposes and characteristics?

Some teachers may accept the faith-community goal of the school in a ritualistic manner. Such persons would give lip service to the religious and communitarian aspects of the school while rejecting the goal itself. Other attitudinal surveys might be able to probe this possibility.

Research is needed to find out why the teacher turnover in Catholic schools is so high. About 64% of the lay teachers had been in their present teaching position five years or less. Why do they leave? Do they leave for monetary reasons? Reasons of educational philosophy? A combination?

The only demographic characteristic associated with belief pattern was grade level taught. The higher the grade level, the more likely the belief pattern was secular-gesellschaft. Further study is needed to determine what happens that affects belief patterns. Is it related to increased specialization and concentration on content? Is it a change in role expectation of students on the part of

teachers? As children get older, the expectation may be that they become more independent, more adultlike. Do teachers perceive that religious formation is closely associated with the early years and sacramental initiation, and the need changes from formation to information at the upper grade levels? Do teachers believe that their role is one of being the bridge between family (gemeinschaft) and society (gesellschaft)?

Consideration needs to be given to the instrument before it is used again. Even though the items for the Q-sort had been reviewed for clarity and representativeness of concepts before the study was undertaken, analysis of the responses indicated that the categorization could have been more precise. Although a "best fit" policy was followed, in retrospect the best fit was not always clear.

The researcher should not conduct the research in schools in which he/she is known. Although there is no evidence of contamination in the present investigation, the possibility exists that some individuals did respond in terms of what they thought was expected. A safeguard to this might be close identification with a neutral agent from the beginning. A letter from the superintendent "inviting" participation in his/her research project is not conducive to objectivity on the part of the respondents.

This study was exploratory in nature and raised many more questions than it answered. It does call for a re-examination of the goal. There needs to be a better definition of what is meant by faith community. Consideration also needs to be given to the means for achieving it once it has been defined.

APPENDICES

APPENDIX A

EXTREME ITEMS FOR PRINCIPALS

Table 1.--Extreme items for principals (z-scores greater than +1.0 and less than -1.0).

Item #	Item Description	Z-score
	Z-Scores Greater Than +1.0 (Items of Strongest Agreement)	
15	The Catholic school must be a community of believers because of the nature of Christian teaching (traditional).	2.197
43	The Catholic school must present knowledge as a call to serve and to be responsible for others rather than a means of material prosperity and success (collective good).	2.072
52	Cooperative efforts by teachers, students, and principal are essential for the success of the Catholic school (cooperation).	1.782
1	The Catholic school's major efforts must be directed toward instructing members to live according to the teachings of the Church (traditional).	1.767
13	The primary purpose of the Catholic school is the religious formation of students, teachers, principal (traditional).	1.323
49	The educational effort of the Catholic school must be on the development of all the powers of the individual (individual good).	1.241
8	Teachers and principal must spend a considerable amount of staff time each year formulating special goals for the Catholic school (cooperation).	1.208
14	The primary purpose of the Catholic school is the teaching of the Catholic religion (traditional).	1.191
6	Faculty members must meet as a group on a regular basis for the development of curriculum programs (collective good).	1.162
20	Students must be encouraged to assist and cooperate with one another in acquiring necessary knowledge and skill (cooperation).	1.087
9	Students in the Catholic school must be encouraged to be independent and stand on their own feet (competition).	1.062

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Table 1.--Continued.

Item #	Item Description	Z-Score
	Z-Scores Less Than -1.0 (Items of Strongest Disagreement)	
2	The academic achievement of individual students is more important than the development of positive personal relationships among students (individual good).	-1.181
5	Student dress must be governed by specific dress codes which require uniformity for some or all students (collective good).	-1.255
63	The most important function of the Catholic school is to prepare individuals for practical achievement and financial reward (competition).	-1.270
30	In the Catholic school, decisions should be left to those in authority without a lot of discussion or debate (rational).	-1.331
29	Students in the Catholic school ought to spend most of their class time doing work at their desks or listening to and following the teacher's explanation of the lesson (rational).	-1.501
61	The most fundamental objective of education in the Catholic school is to supply training and meet the manpower needs of the "national interest" (rational).	-1.635
45	Competition among students, teachers, and principal must be promoted as an incentive to attention and industry (cooperation).	-1.737
24	Students in the Catholic school must be controlled, directed, and occasionally threatened with punishment so they will work at school tasks (rational).	-1.740
53	The Catholic school climate must be one that encourages competition (competition).	-1.764
4	Catholic schools must be a place apart, not exposed to the pressures, problems and conflicts of the local community (traditional).	-2.116

APPENDIX B

EXTREME ITEMS FOR RELIGIOUS TEACHERS

Table 2.--Extreme items for religious teachers (z-scores greater than +1.0 and less than -1.0).

Item #	Item Description	Z-Score
	Z-Scores Greater Than +1.0 (Items of Strongest Agreement)	
49	The educational effort of the Catholic school must be on the development of all the powers of the individual (individual good).	2.223
52	Cooperative efforts by teachers, students, and principal are essential for the success of the Catholic school (cooperation).	1.801
9	Students in the Catholic school must be encouraged to be independent and stand on their own feet (competition).	1.665
15	The Catholic school must be a community of believers because of the nature of Christian teaching (traditional).	1.450
20	Students must be encouraged to assist and cooperate with one another in acquiring necessary knowledge and skill (cooperation).	1.446
18	The fellowship of principal, teachers, and students is the most important part of the life of the Catholic school (primary relationships).	1.296
1	The Catholic school's major efforts must be directed toward instructing members to live according to the teachings of the Church (traditional).	1.245
43	The Catholic school must present knowledge to a call to serve and to be responsible for others rather than a means of material prosperity and success (collective good).	1.168
60	Students must be taught to pursue their individual aspirations even when out of step with that of the group (individual good).	1.079
28	Teachers and students must be involved in each other's lives over and above the academic aspect (primary relationships).	1.049
6	Faculty members must meet as a group on a regular basis for the development of curriculum programs (cultural good).	1.012

Table 2.--Continued.

Item #	Item Description	Z-Score
	Z-Scores Less Than -1.0 (Items of Strongest Disagreement)	
19	It is necessary for the principal and faculty to maintain a strictly professional relationship for the Catholic school to be successful (contractual relationships).	-1.033
53	The Catholic school climate must be one that encourages competition (competition).	-1.072
45	Competition among students, teachers, and principal must be promoted as an incentive to attention and industry (competition).	-1.093
24	Students in the Catholic school must be controlled, directed, and occasionally threatened with punishment so they will work at school tasks (rational).	-1.240
23	Students who show by their behavior and general attitude that they do not belong in a Catholic school should be made to leave (contractual relationships).	-1.329
63	The most important function of the Catholic school is to prepare individuals for practical achievement and financial reward (competition).	-1.331
5	Student dress must be governed by specific dress codes which require uniformity for some or all students (collective good).	-1.543
30	In the Catholic school, decisions should be left to those in authority without a lot of discussion or debate (rational).	-1.544
59	The Catholic school must be governed by written impersonal rules to assure equal treatment of teachers and students alike (rational).	-1.582
2	The academic achievement of individual students is more important than the development of positive personal relationships among students (individual good).	-1.628
61	The most fundamental objective of education in the Catholic school is to supply training and meet the manpower needs of the "national interest" (rational).	-1.976
4	Catholic schools must be a place apart, not exposed to the pressures, problems and conflicts of the local community (traditional).	-2.400

APPENDIX C

EXTREME ITEMS FOR LAY TEACHERS

Table 3.--Extreme items for lay teachers, Type 1, Group 1 (Z-scores greater than +1.0 and less than -1.0).

Item #	Item Description	Z-Score
	Z-Scores Greater Than +1.0 (Items of Strongest Agreement)	
9	Students in the Catholic school must be encouraged to be independent and stand on their own feet (competition).	2.039
52	Cooperative efforts by teachers, students, and principal are essential for the success of the Catholic school (cooperation).	1.925
55	Students must be taught to accept the group's aspiration as sometimes being more important than their own (collective good).	1.752
37	Grades are a necessary element in Catholic school learning because they let students know how well they are doing and where they stand in the class (competition).	1.651
51	Students must be provided with every opportunity to solve problems cooperatively (cooperation).	1.595
20	Students must be encouraged to assist and cooperate with one another in acquiring necessary knowledge and skill (cooperation).	1.543
49	The educational effort of the Catholic school must be on the development of all the powers of the individual (individual good).	1.500
34	Children must be encouraged to teach each other (cooperation).	1.256
23	Students who show by their behavior and general attitude that they do not belong in a Catholic school should be made to leave (contractual relationship).	1.215
32	Catholic school students must be taught to obey rules and follow a schedule (rational).	1.207
39	Students and teachers should cooperate in planning liturgies (cooperation).	1.158
17	The Catholic school must inculcate habits that would make it possible for individuals to control their surroundings rather than merely to submit to them (individual good).	1.017

Table 3.--Continued.

Item #	Item Description	Z-Score
	Z-Scores Less Than -1.0 (Items of Strongest Disagreement)	
28	Teachers and students must be involved in each other's lives over and above the academic aspect (primary relationships).	-1.107
63	The most important function of the Catholic school is to prepare individuals for practical achievement and financial reward (competition).	-1.120
30	In the Catholic school, decisions should be left to those in authority without a lot of discussion or debate (rational).	-1.180
36	Teachers must get together periodically for group discussions about religious, moral, and social questions (traditional).	-1.213
2	The academic achievement of individual students is more important than the development of positive personal relationships among students (individual good).	-1.251
21	The Catholic school's primary task is to bring resources to learners as a group rather than to the individual (collective good).	-1.339
11	The Catholic school must place more emphasis on the cognitive aspect of learning and less on the affective (rational).	-1.458
22	Lay faculty in Catholic schools must be selected first on the basis of commitment to the Church.	-1.506
16	The Catholic school must have a policy of working for the common good even at the expense of the individual (collective good).	-1.509
61	The most fundamental objective of the Catholic school is to supply training and meet the manpower needs of the "national interest" (rational).	-1.658
4	Catholic schools must be a place apart, not exposed to the pressures, problems and conflicts of the local community (traditional).	-1.731
19	It is necessary for the principal and faculty to maintain a strictly professional relationship for the Catholic school to be successful (contractual relationships).	-1.962

Table 4.--Extreme items for lay teachers, Type 2, Group I (Z-scores greater than +1.0 and less than -1.0).

Item #	Item Description	Z-Score
	Z-Scores Greater Than +1.0 (Items of Strongest Agreement)	
15	The Catholic school must be a community of believers because of the nature of Christian teaching (traditional).	1.710
49	The educational effort of the Catholic school must be on the development of all the powers of the individual (individual good).	1.622
43	The Catholic school must present knowledge as a call to serve and to be responsible for others rather than a means of material prosperity and success (collective good).	1.579
39	Students and teachers should cooperate in planning liturgical activities (cooperation).	1.485
52	Cooperative efforts by teachers, students, and principal is essential for the success of the Catholic school (cooperation).	1.478
1	The Catholic school's major efforts must be directed toward instructing members to live according to the teachings of the Church (traditional).	1.469
6	Faculty members must meet as a group on a regular basis for the development of curriculum programs (collective good).	1.412
8	Teachers and principal must spend a considerable amount of staff time each year formulating special goals for the Catholic school (cooperation).	1.412
51	Students must be provided with every opportunity to solve problems cooperatively (cooperation).	1.322
13	The primary purpose of the Catholic school is the religious formation of students, teachers, principal (traditional).	1.306
20	Students must be encouraged to assist and cooperate with one another in acquiring necessary knowledge and skills (cooperation).	1.217
31	Students must be given opportunities to grade and evaluate their own work (cooperation).	1.074

Table 4.--Continued.

Item #	Item Description	Z-Score
	Z-Scores Less Than -1.0 (Items of Strongest Disagreement)	
54	The Catholic school must focus primarily on the teaching of skills to the student so he(she) may achieve in society (rational).	-1.051
59	The Catholic school must be governed by written impersonal rules to assure equal treatment of teachers and students alike (rational).	-1.192
4	Catholic schools must be places apart, not exposed to the pressures, problems and conflicts of the local community (traditional).	-1.433
2	The academic achievement of individual students is more important than the development of positive personal relationships among students (individual good).	-1.455
10	The Catholic school's major effort must be directed toward teaching those things that can be tested (rational).	-1.545
61	The most fundamental objective of education in the Catholic school is to supply training and meet the manpower needs of the "national interest" (rational).	-1.781
45	Competition among students, teachers and principal must be promoted as an incentive to attention and industry (competition).	-1.807
53	The Catholic school climate must be one that encourages competition (competition).	-1.916
63	The most important function of the Catholic school is to prepare individuals for practical achievement and financial reward (competition).	-2.117

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Table 5.--Extreme items for lay teachers, Type 3, Group I (Z-scores greater than +1.0 and less than -1.0).

Item #	Item Description	Z-Score
	Z-Scores Greater Than +1.0 (Items of Strongest Agreement)	
49	The educational effort of the Catholic school must be on the development of all the powers of the individual (individual good).	2.098
52	Cooperative efforts by teachers, students, and principal are essential for the success of the Catholic church (cooperation).	1.649
1	The Catholic school's major efforts must be directed toward instructing members to live according to the teachings of the Church (traditional).	1.632
20	Students must be encouraged to assist and cooperate with one another in acquiring necessary knowledge and skill (cooperation).	1.413
51	Students must be provided with every opportunity to solve problems cooperatively (cooperation).	1.374
34	Children must be encouraged to teach each other (cooperation).	1.323
31	Students must be given opportunities to grade and evaluate their own work (cooperation).	1.321
48	The most important function of the Catholic school is to develop the individual to his or her intellectual capacity (individual good).	1.277
15	The Catholic school must be a community of believers because of the nature of Christian teaching (traditional).	1.204
9	Students in the Catholic school must be encouraged to be independent and stand on their own feet (competition).	1.201

Table 5.--Continued.

Item #	Item Description	Z-Score
43	The Catholic school must present knowledge as a call to serve and to be responsible for others rather than a means of material prosperity and success (collective good).	1.196
44	The Catholic school must recognize the superior ability of certain students whether in athletics or academics (individual good).	1.178
39	Students and teachers should cooperate in planning liturgical activities (cooperation).	1.031
54	The Catholic school must focus primarily on the teaching of skills to the student so he(she) may achieve in society (rational).	1.024
	Z-Scores Less Than -1.0 (Items of Strongest Disagreement)	
19	It is necessary for the principal and faculty to maintain a strictly professional relationship for the Catholic school to be successful (contractual relationships).	-1.026
53	The Catholic school climate must be one that encourages competition (competition).	-1.122
2	The academic achievement of individual students is more important than the development of positive personal relationships among students (individual good).	-1.150
28	Teachers and students must be involved in each other's lives over and above the academic aspect (primary relationships).	-1.228
24	Students in the Catholic school must be controlled, directed, and occasionally threatened with punishment so they will work at school tasks (rational).	-1.285

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Table 5.--Continued.

Item #	Item Description	Z-Score
45	Competition among students, teachers, and principal must be promoted as an incentive to attention and industry (competition).	-1.327
5	Student dress must be governed by specific dress codes which require uniformity for some or all students (collective good).	-1.338
10	The Catholic school's major efforts must be directed toward teaching those things that can be tested (rational).	-1.342
29	Students in the Catholic school ought to spend most of their class time doing work at their desks or listening to and following the teacher's explanation of the lesson (rational).	-1.402
59	The Catholic school must be governed by written impersonal rules to assure equal treatment of teachers and students alike (rational).	-1.409
55	Students must be taught to accept the group's aspiration as sometimes being more important than their own (collective good).	-1.440
30	In Catholic schools, decisions should be left to those in authority without a lot of discussion or debate (rational).	-1.466
4	Catholic schools must be a place apart, not exposed to the pressures, problems and conflicts of the local community (traditional).	-1.485
23	Students who show by their behavior and general attitude that they do not belong in a Catholic school should be made to leave (contractual relationship).	-1.554

Table 13.--Extreme items for lay teachers, Type 1, Group 2 (z-scores greater than +1.0 and less than -1.0).

Item #	Item Description	Z-Score
	Z-Scores Greater Than +1.0 (Items of Strongest Agreement)	
1	The Catholic school's major efforts must be directed toward instructing members to live according to the teachings of the Church (traditional).	2.259
52	Cooperative efforts by teachers, students, and principal are essential for the success of the Catholic school (cooperation).	2.006
15	The Catholic school must be a community of believers because of the nature of Christian teaching (traditional).	1.196
43	The Catholic school must present knowledge as a call to serve and to be responsible for others rather than a means of material prosperity and success (collective good).	1.702
13	The primary purpose of the Catholic school is the religious formation of students, teachers, principal (traditional).	1.465
49	The educational effort of the Catholic school must be on the development of all the powers of the individual (individual good).	1.348
39	Students and teachers should cooperate in planning liturgical activities (cooperation).	1.330
14	The primary purpose of the Catholic school is the teaching of the truths of the Catholic religion (traditional).	1.118
6	Faculty members must meet as a group on a regular basis for the development of curriculum programs (collective good).	1.114
8	Teachers and principal must spend a considerable amount of staff time each year formulating special goals for the Catholic school (cooperation).	1.107
20	Students must be encouraged to assist and cooperate with one another in acquiring necessary knowledge and skill (cooperation).	1.058

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Table 13.--Continued.

Item #	Item Description	Z-Score
	Z-Scores Less Than -1.0 (Items of Strongest Disagreement)	
59	The Catholic school must be governed by written impersonal rules to assure equal treatment of teachers and students alike (rational).	-1.014
4	Catholic schools must be a place apart, not exposed to the pressures, problems and conflicts of the local community (traditional).	-1.160
40	The Catholic school has as its primary purpose the training of individuals for an increasingly technical world (individual good).	-1.283
10	The Catholic school's major efforts must be directed toward teaching those things that can be tested (rational).	-1.358
12	The primary purpose of the Catholic school is the development of the intellect (rational).	-1.367
63	The most important function of the Catholic school is to prepare individuals for practical achievement and financial reward (competition).	-1.541
45	Competition among students, teachers, and principal must be promoted as an incentive to attention and industry (competition).	-1.580
2	The academic achievement of individual students is more important than the development of positive personal relationships among students (individual good).	-1.676
53	The Catholic school climate must be one that encourages competition (competition).	-1.910
61	The most fundamental objective of education in the Catholic school is to supply training and meet the manpower needs of the "national interest" (rational).	-1.933

Table 14.--Extreme items for lay teachers, Type 2, Group 2 (z-scores greater than +1.0 and less than -1.0).

Item #	Item Description	Z-Score
	Z-Scores Greater Than +1.0 (Items of Strongest Agreement)	
52	Cooperative efforts by teachers, students, and principal are essential for the success of the Catholic school (cooperation).	2.350
48	The most important function of the Catholic school is to develop the individual to his or her intellectual capacity (individual good).	1.794
51	Students must be provided with every opportunity to solve problems cooperatively (cooperation).	1.559
49	The educational effort of the Catholic school must be on the development of all the powers of the individual (individual good).	1.543
20	Students must be encouraged to assist and cooperate with one another in acquiring necessary knowledge and skill (cooperation).	1.525
54	The Catholic school must focus primarily on the teaching of skills to the student so he(she) may achieve in society (rational).	1.491
9	Students in the Catholic school must be encouraged to be independent and stand on their own feet (competition).	1.467
34	Children must be encouraged to teach each other (cooperation).	1.380
17	The Catholic school must inculcate habits that would make it possible for individuals to control their surroundings rather than merely to submit to them (individual good).	1.339
31	Students must be given opportunities to grade and evaluate their own work (cooperation).	1.303
6	Faculty members must meet as a group on a regular basis for the development of curriculum programs (collective good).	1.231

Table 14.--Continued.

Item #	Item Description	Z-Score
	Z-Scores Less Than -1.0 (Items of Strongest Disagreement)	
5	Student dress must be governed by specific dress codes which require uniformity for some or all students (collective good).	-1.056
53	The Catholic school climate must be one that encourages competition (competition).	-1.071
2	The academic achievement of individual students is more important than the development of positive personal relationships among students (individual good).	-1.158
19	It is necessary for the principal and faculty to maintain a strictly professional relationship for the Catholic school to be successful (contractual relationships).	-1.212
46	Young people must be taught to overcome individualism and discover their vocation to live responsibly in community with others (collective good).	-1.348
29	Students in the Catholic school ought to spend most of their class time doing work at their desks or listening to and following the teacher's explanation of the lesson (rational).	-1.576
4	The Catholic schools must be a place apart, not exposed to the pressures, problems and conflicts of the local community (traditional).	-1.609
45	Competition among students, teachers, and principal must be promoted as an incentive to attention and industry (competition).	-1.730
30	In the Catholic school, decisions should be left to those in authority without a lot of discussion or debate (rational).	-1.734
24	Students in the Catholic school must be controlled, directed and occasionally threatened with punishment so they will work at school tasks (rational).	-1.754

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